

CATHOLIC • ACTION •

Vol. XXXIV, No. 10



October, 1952

God's Will in Society

Elizabeth Morrissey

A Convention to Remember

N.C.C.W. at Seattle

Catherine Jarboe

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NATIONAL CATHOLIC WELFARE CONFERENCE

Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

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EXECUTIVE—Bureaus maintained: Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.

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LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 9,000 affiliated societies—national, state, diocesan, district, local and parish, also through units of the councils in many of the dioceses.

The N.C.C.M., a federation of organizations of Catholic Men, represents its affiliates at important meetings, provides program aids and renders other services. It publishes a monthly illustrated news magazine *Catholic Men*, which it supplies as a service to organizations affiliated with it. It sponsors the Narberth Movement of Catholic information newspaper articles. It produces three weekly nation-wide radio programs—*The Catholic Hour* (National Broadcasting Company); *The Christian in Action* (American Broadcasting Company); and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System. In addition it produces regularly television programs as the Catholic portion of the "Frontiers of Faith" series offered by the National Broadcasting Company Television Network.

The N. C. W. C. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

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CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

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October, 1952

OUR COMMON CATHOLIC INTERESTS

Ninth National Congress, NFCCS

A STATEMENT on Human Rights, which will be issued in connection with the Human Rights Commission of the United Nations, was approved unanimously by a voting delegation of 282 students at the Ninth National Congress of the NFCCS which convened at the University of Notre Dame, August 28 to September 3.

The statement reads: "In this century when human rights have been cast aside by the iron and promiscuous will of unruly and necessarily God-less forces, the NFCCS wishes to reaffirm its belief in the timeless existence of such rights. Rights do not have total and absolute meaning unless they are recognized as God given."

Dr. Arthur Conrad, president of the Heritage Foundation Inc., of Chicago, introduced the Congress' theme, "The Meaning of Education in the Modern World," in his keynote address. Education or indoctrination was the question raised by Dr. Conrad as he discussed the influence of Communism and Socialism in the American educational system.

The theme was further developed by three speakers at the plenary sessions of the Federation Vice-Presidents. Rev. Leo R. Ward, professor of philosophy at the University of Notre Dame, spoke on contemporary American education. Father Ward discussed the progress made toward universal education, but warned his audience that a number of years spent in school is not synonymous with education. Student life must of necessity be speculative and contemplative.

Monsignor Cornelius Sherlock, superintendent of Schools, Boston, and moderator of the New England region of the Federation, who spoke of the religious aspect of the theme, said that sacrifice is the background of American education. He reminded the

group of the responsibility of all who have received an education, and particularly that of a Catholic college graduate.

A true education brings an awareness of social evils, together with a plan of action for alleviating the situation, said Dr. John Kane, Ph.D., assistant professor of sociology at Notre Dame, who spoke of the sociological aspect of education.

In addition to the Human Rights statement, the delegates approved the resolution that "Catholic college students be urged by the Interracial Justice Commission to prepare for, and to put into effect whenever possible in their parishes, the principles of the Mystical Body of Christ in the form of interracial love and justice which are taught to them in the Catholic colleges."

A minimum goal of \$50,000 for the Overseas Relief Program was approved by the Congress. Each member unit is to assume a proportional amount of the total.

Newman Convention

SEVEN hundred Newmanites occupied the beautiful campus of Purdue University, West Lafayette, Indiana, from Thursday, September 4 to Sunday, September 7.

From the opening welcome address of His Excellency, Bishop Bennet of Lafayette to the Itinerarium on Sunday afternoon these Catholic students worked toward solutions and implementations of their common problems and projects in the same atmosphere as that in which they occur—a secular campus.

Rosary and Benediction in the evening; Mass and Communion in the morning; the inspiring sight of young men serving the Chaplains' Masses for stretches of two hours in the catacombs of St. Aquinas Chapel; the opportunity to offer, with the priest, a Ruthenian Rite Mass and to receive the Blessed Sacrament under

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God's Will In Society*

Elizabeth Morrissey, Ph.D.

PERHAPS never have we needed a greater wisdom, finer courage and more steadfast faith than we need today in the re-affirmation of values going on all about us. Daily we are made aware of startling changes and we are fearful of the meaning. We see our boasted resources of science and education used not only for the benefit of mankind but for the systematic destruction of civilization. Yet we are increasingly aware of a groping for something greater than ourselves. The steady interest in such writings as *Peace of Mind* and *Peace of Soul* is but one evidence of the many who seek, perhaps without knowing it, the will of God in society.

Because of time limitation it has been necessary to hold the discussion to economic and social questions. Our only possible approach to an interpretation of God's will in society is to turn to some of the interpretations of His will given by the Church and Vicars of Christ.

Let us start by turning back the pages of history to that period when the Church, because all Christians were of one body, dominated the life of each individual within sound of her voice. I mean that time called the medieval period. Then, it was an accepted fact that Church regulations and Canon Law, which interpreted the will of God, dealt with every subject that affected man's life and his chance of salvation. In that period the whole economy of the time rested upon two postulates—

1. Economics is not a major consideration, since the present world is only a preparation for the next.
2. Economic activity is only one phase of human activity and is to be judged by the rules of morality.

There were no "everyman for himself" or "business is business" slogans in those postulates. They are a frank recognition that if God's will is to function in society, first things must come first—eternal salvation must take precedence over material gain. Until we face the fact that we have departed far from that medieval teaching we will make scant progress in settling current problems. The medieval pattern was essentially a Christian order, evident no less in economics than in art and literature and philosophy. Man's chief concern was not with material things, nor was his worth measured by his material possessions. His chief con-

cern was his salvation and to gain this his aim was to carry out God's will as interpreted by the Church. The Church, then as now, held the keys of the Kingdom.

In this period economic and political life were both subordinate to man. There was no argument as to whether man existed for the state or the state for man, such as we hear today. The Church that gave expression to God's will in society did not hesitate to form a strict moral code to apply to economic affairs, nor did she hesitate to enforce it. Canon Law and Church courts were concerned with economic affairs and their rules were not mere pious exhortations. To be sure Church laws were often flouted, as are our civil and criminal laws today, but failure to observe the rules laid down was admittedly a sin and was not condoned as some justifiable form of self-expression.

Of prime importance in this period was the teaching of the Church in regard to the dignity of each individual and the rules that concerned the common good. Quite in contrast to a later doctrine of "everyman for himself" the law of the Church, interpreting God's will, was "Bear ye one another's burdens." That was the teaching, whatever the practice may have been. "Seek ye first the kingdom of Heaven and its justice" was preached constantly. And how does one seek the kingdom of Heaven and how does one know His will except by following the teachings of the Church?

The medieval concept of man was the essentially Christian concept so often lost sight of today in our materialistic, secular world—namely the belief in the equality of nature because of the intrinsic value of the human soul. This belief gives worth and dignity to each individual regardless of race or color or economic status. It also gives to each one certain natural rights, and hence places a limit on the power of the State over an individual. Here, too, you will note one of our bitterly contested points in our modern world. The questions of totalitarian rights and questions arising out of minority and racial problems fade before the blinding light of the Church teachings in regard to the value of every human being.

Because of this belief many medieval laws, and most court action, were concerned with questions of justice—justice of ownership, justice between employer and employee (then called lord and vassal), justice in trade, just price, just wage. Here it is well to note that questions of justice do not arise unless there is some measure of equality. We often forget that the

*Paper given at the National Convention of the National Council of Catholic Women, Seattle, Washington.

very foundation of democracy is a belief in the equality of man as taught by the Church. Where man is a chattel there can be no real democracy. During the medieval period man's worth was not measured by his worldly goods nor was the accumulation of wealth a major goal, nor indeed considered even an honorable pursuit.

During the greatest decades of this long medieval period, after order had been brought out of the chaos of a fallen empire overridden by barbarian hordes and before new trends of trade and commerce had become stronger than Church rules, we can find countless instances of regulations laid down by the Church in social and economic matters. The rules were more than pious exhortations. They were laws enforced wherever possible. As an example, Canon Law strictly forbade the taking of interest. At that time one borrowed largely because of personal need, and to take advantage of another's distress was ruled as unChristian. There was no protest that "business is business" nor did one attempt to justify such acts by our recent phrase "they borrowed the money, didn't they." To be sure, as trade and commerce changed, borrowing was done more often for purposes of investment. Then the taking of interest was allowed on extrinsic grounds. Today we attempt to safeguard those in need by passing usury laws and furnishing government loans and we make other attempts to substitute for Christian charity.

Another field in which the Church spoke in sharp terms was in regard to *just price*. Today no one questions how intimately price concerns our daily living. You may be of a group who resent any form of government restriction while you assert the infallibility of the economic law of supply and demand. You may know those who reject the idea that an ethical concept is involved in questions of price. If you have listened to the frequent popular talks which contend all such limitations of price are socialistic or communistic, or the road to serfdom, it may be some comfort to you to be reminded that price regulation has a long and honorable history. Not only did Hammurrabi, in 200 B.C., fix prices by law, and Confucius in 550 B.C. argue for government regulation of price, but the Romans and the Greeks, too, made prices subject to their ethical codes. It is safe to say none of these was influenced by Stalin or by Russian propaganda. But from our point of view, of even greater concern is the fact that the medieval Church spoke in strong terms and medieval courts dealt with questions of *just price*, which in turn was to include *just wage*.

Wages were often regulated by the Church. St. Thomas reflects the common view when he says "Labor as well as goods should have a just price." That a "laborer is worthy of his hire" has always been a Church teaching, and emphasis was given to this teaching when "the depriving a laborer of his just hire was labeled as a sin that cries to Heaven for vengeance." Labor was not then regarded as a commodity to be bought and sold at the cheapest market and discarded

when no longer profitable. That belief came later and cannot be reconciled to a belief in the dignity of man.

Let us turn now to a later period in history—a period when the voice of the Church was not listened to as an interpreter of God's will in economic and social matters. Time forbids an attempt to cover the great changes that followed the medieval period. The new trade routes, the increased commercial activity, the rise of capitalism, the religious wars and religious revolt, the commercial revolution and then the great industrial revolution follow in quick succession. The last-named change—the industrial revolution—brought in a completely new economic era, of which we are the heirs. It taught a new economic philosophy. The slogan "every man for himself" and the laissez-faire teaching of "government keep out" were a definite turning away from the Christian concept of "bear ye one another's burdens" and the regulation of industry for the common good. It marks the beginning of a period of the greatest material advance in all history, but a period characterized by a distinct separation of economics from ethical concepts. The race was to the strong, or, as Pius XI said, "to those who pay least heed to the dictates of conscience."

The modern industrial world with its rapid introduction of power and machinery and huge factories wholeheartedly accepted the doctrine of individualism and the laissez-faire, hands-off policy. The popular teaching in class room, legislative hall and market place was no longer an attempt to interpret God's will in society where man made his living, but rather that each individual be permitted to work out his own economic plans without government restriction and with a minimum of moral restraint. The influence of the Church in this period of early nineteenth century was at a very low ebb and Christian principles were largely discarded in the market place.

This doctrine of free enterprise and self-interest, high-lighted in the nineteenth century, was popular and, from a worldly point of view, successful. Industrial expansion, increased acceleration and mechanization of industry, rapid transportation and communication, transformed our economic life without stopping to count the cost in social change or the impact on the individual. As Pius XI expressed it "dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded." Efficiency became a veritable god. Labor was treated merely as a tool and the glories of free competition, free trade, free enterprise, and freedom from government regulation were sung on all sides in this new burst of enthusiasm and quite drowned out the voices of little children working cruelly long hours in the factories, or the groans of women as well as men who toiled at their bitterly underpaid jobs in factory and mine. The right of individual contracts was stressed, with no thought of the inequality of bargaining power. There were humanitarians and some Christian leaders who protested these

rank abuses of human dignity and even decency, but their voices were lost in the whirl of new and profitable machinery. This ruthless exploitation of children as well as of men and women was defended with the pious phrase "it would work out for the good of all." The blind faith in the efficacy of greed and self-seeking as a corner stone for a lasting and decent social order was a definite turning away from every Christian teaching that interpreted the will of God in society and may well be held accountable for much of the chaos in the world today.

Increasingly in the past fifty years we have sought to bolster this house built upon sand with a larger and larger participation of government in the economic field. Strange as it may seem to you these doctrines of "every man for himself" and "government keep out" have been the real cause of the constantly growing need for government regulation. The steady pursuit of economic gain unfettered by any moral code created such intolerable burdens that there arose a popular demand for increased government rules. Those who protest most loudly against government rules in behalf of the common good and in defense of human decency would do well to consider that the very ruthlessness of the economic warfare of the "everyman for himself" philosophy brought on new laws. Those who do not discipline themselves must need to be disciplined by higher authority. The discipline that in the medieval period was enforced by the Church is now a matter of concern to the government.

Let us look for a moment at some of the examples which illustrate this point. First, note that the urbanization of society brought about by the mechanization of industry and the growth of large factories made necessary government rules concerning health and sanitation; slum areas and housing projects; fire hazards and building codes; traffic regulation; market restrictions—all these follow in the wake of the growth of large modern cities.

Then note that labor, concentrated and exploited in large factories where all personal contacts were lost, brought new problems. Treated as a commodity to be hired and fired, with profit as the criteria, labor's revolt necessitated new wage and hour laws, workmen's compensation laws, old age pensions, accident insurance and minimum wage laws. Changes in methods of production and the fickleness of the consumer public introduced such an element of insecurity that unemployment compensation laws, social security laws and public assistance programs were called for by popular demand. Industries that had profited from the contribution of labor in its prime and had then discarded its workers had to be compelled by law to make proper provision for them—provision which in an earlier period would have been a matter of justice and charity as an interpretation of God's will.

The freedom to bargain as individuals led labor through a hundred difficult years to collective bargain-

ing as a substitute for the forgotten rule of just wage. Long years of effort and great sacrifice have given some unions equality of bargaining power, so that today they confront giant industry with equally giant labor unions. The public and the common good stand between these two giants and neither you nor I know the answer. One class is pitted against the other in a struggle that "every man for himself" has made inevitable.

Even in the fields of agriculture, where historically we have come to expect least regulation, we find that the huge mechanized farms, the great national and international markets for basic farm products, the great dependence upon a cash crop—all these have created problems that threatened the life of many small family size farms. New laws have been offered as the answer. Laws that were the result of popular demand, such as legislation concerning associations, farm marketing associations, parity prices, subsidies, soil conservation, crop insurance, marketing quotas, all were attempts to aid in problems too great for the individual farmer to handle either by himself or through his cooperatives.

The laissez-faire philosophy stressed individualism, but we find that a desire for greater efficiency soon led to new organizations and associations, huge corporations pooling their strength, trusts, monopolies and holding companies, all meanwhile giving lip service to competition and individualism. As a result new laws came into the picture: anti-trust laws; laws establishing Inter-state Commerce Commissions; pure food laws; holding company laws fill the books in an attempt to safeguard the common good against the ruthless exploitation that made material gain the goal.

In monetary affairs as well, increased activity is noted. Where the medieval world listened to the Church rule on interest, the modern world passes usury laws. Guarantee of bank deposits was needed to restore faith in banks. Controls of credit machinery, controls of installment buying, government rules for stock market transactions and The Security Exchange Commission are all attempts to force by law the application of justice.

As man in this great period turned squarely away from an accepted view of God's will in society as to the dignity of man, his use of private property and the concern for the common good, we tried—we are still trying—to bring order and a semblance of justice out of the confusion by laws, good in themselves and passed by popular demand; but laws, none the less, which are but a palliative. They are a poor substitute for Christian charity and justice.

There are some evidences of renewed interest in attempts to implement God's will in society. Many industries as well as individuals give fine examples of just procedures and concern for the common good. Many writers are showing increased awareness of the importance of recognizing the dignity of man—and especially in a democracy. Humanitarians in increasing numbers are working for social justice but of great

est interest to Catholics is the increased study of the interpretation of God's will in society as given in the great social encyclicals, which give us a modern application of the age-old teachings of the Church.

At the turn of the century Leo XIII was one of the first to cry out against the evils of the individualistic school. We can without question accept his interpretation of God's will in society. He lived during those decades of the most cruel exploitation of men, women and children caught in this new race for industrial efficiency. He spoke out against the abuse of human dignity. He contended labor was not a commodity. He asserted the right to a living wage. He asked special protection for women and children and those least able to help themselves. He protested the ruthless competition that made human beings pawns in the mad race. He commended the entrance of government whenever the general interest or a particular group was met by evils they were unable to avert. He gave his approval to labor associations with an added statement that "it is better for two to be together than one," but above all he asked for a return to the Gospel doctrine of Christian living.

In the forty years that followed Pope Leo's encyclical, increased mechanization of industry, and enormous increase of wealth and power called again for an interpretation of God's will and Pius XI spoke out on the fortieth anniversary of Leo's encyclical. In his *Reconstruction of the Social Order*—(and note he asks for reconstruction, not mere remedies) he again asks for a return to Christian charity and justice. He asks for a living family wage. He repeats the right of labor to organize. He mentions with approval new kinds of jurisprudence affecting housing, health and dangerous employments. He, too, strikes out against the individualistic school though he is realist enough to recognize that concentration and economic domination have replaced the competition of Leo's day. He stresses the use of property as distinguished from ownership. He asks for a return to a true guiding principle in economics and says "the proper ordering of economic affairs cannot be left to free competition alone; from this school have proceeded all the evils of the individualist school." He asks that economic affairs be "curbed strongly and ruled with prudence." Again as a realist he sees that competition has killed itself through its associations and organizations—pools and cartels—though lip service is still paid to the principle. We, too, in recent weeks have watched groups who are loud in praise of competition use every weapon at their command to put through a so-called Fair Trade law which definitely stifles their most praised competition.

After Pope Pius XI had enumerated many other current evils and had protested the separation of ownership and control common in our large corporations and suggested government regulations for many evils, he turned, as did Pope Leo, to the only remedy with

lasting value—a return to God's will in society. His answer he gives in the words of his predecessor:

"And if society is to be healed now in no way can it be healed except by a return to Christianity and Christian institutions, for Christianity alone can supply the remedy for excessive interest in transitory things which is the origin of all vice."

Isn't he there saying in different words the same truths expressed in the medieval postulates that economics is not of major importance since this life is only preparation for the next, and that because economics is a phase of human activity it is subject to the moral law?

If then we accept God's will in society as interpreted by these great teachings of the Church we will place first things first. If we really accept the teachings of the Church as to the worth of each individual as a child of God then we will have no problem as to minority groups, regardless of race or color. Since they are of equal value in the sight of God they merit treatment accordingly. God's will has been interpreted for us as to the dignity of labor and the right of a just wage. God's will is evident in the calls on Christian charity today. Surely in the midst of our abundance, the gift of a generous Father, no one should have occasion to say "I was hungry and you fed me not" whether they be the poor of our own land or the starving hordes of India. God's will has been made clear to us through the present Holy Father in his commendation of the work of the United Nations Commission on Refugees, work in which the N.C.C.W. has taken such an outstanding part. God's will for each of His children, equally dear to Him, cannot mean that we should live in ease while millions of displaced persons, gaunt with years of hunger and torture, are denied a place where they may earn their daily bread. And surely there can be no doubt of His concern for little children who are in need, regardless of race or color or nationality.

All the recognized authorities who interpret the will of God for us are one in asking a return to Christian principles. Laws are necessary and helpful, but they are not enough nor do they go to the root of the trouble. Laws may rule as to the amount you may accumulate, laws may take your accumulated wealth from you in taxes, but laws cannot take the greed from a man's heart nor give him the desire to know and follow God's will.

We know our problems are many and serious. We know, too, that many of them arose after we discarded Christian principles in business. Laws cannot be the permanent answer. The only answer has been given by the Holy Fathers. It is simple but it is not easy. It is a return to Christian social teaching with the first emphasis on spiritual values. This we have been told through all the ages is the interpretation of God's will in society. A proper understanding of our relationship to God, to the Church, to our neighbor and to ourselves is the first step. There is no other answer.

A Convention to Remember

N.C.C.W. in Seattle

Catherine Jarboe

WHAT made the twenty-sixth N.C.C.W. convention outstanding? Was it that it was the first ever held in the Northwest? Was it the beauty of the City of Seattle? Was it the gracious hospitality of the hosts, the Most Rev. Edward A. Connolly, Bishop of Seattle, and the Seattle Diocesan Council of Catholic Women? It could not have been just the time of year—September 20-24; just the place—the Olympic Hotel; just the official tour taken by many delegates through the Northwest United States and Canada, delightful though this was. Nor was it just in numbers—614 official delegates from all over the United States and 1600 other eager participants—that the strength of this convention lay.

Rather was it a realization of the vital role of the informed Catholic woman in today's life. The Holy Father had recently told the Catholic women of the world that probably never before have they been called upon for a more important work. And the Bishops of the United States in their last annual statement urged the recognition of God's law as the measure of man's conduct. The Board of Directors of the National Council of Catholic Women then decided that a convention which would bring together the Catholic women of the United States to seriously consider their joint work in the light of Catholic teaching and current pressing needs should have as its theme the meaningful words, "God's Will: Our Work."

A pre-convention day set the tempo of this great meeting. Diocesan and deanery council presidents and presidents of affiliated national organizations conferred throughout the day on questions of organization that the framework of the N.C.C.W. structure which has been developing gradually over the years might be more generally understood. And fitting it was that this first day should give to all the women the never-to-be-forgotten experience of witnessing the beautiful pageant of the Mass presented by the Study Clubs of the Seattle A.C.C.W. An overflow crowd of more than 2000 caught the inspiration of the explanation of the *Ite Missa Est*, that it is the Mass which gives the strength to go—carry Christ into the world. So they were ready at the Solemn Pontifical Mass for the words of the Most Rev. Joseph P. Dougherty, Bishop of Yakima, "In our day, the work of indicating the will of God to others is difficult because of the prevalence of secularism and the new paganism, which

pervert the minds of men. However, your organization on its national, diocesan, deanery and parochial levels is capable of helping the Supreme Pontiff, Bishops, and parish priests to interpret the will of God beyond the pulpit to Catholics and non-Catholics alike throughout our country. . . . I have desired here to alert you to the spiritual approach to the problem which I should like you to consider in this wise: Like the Samaritan woman who was actually the first apostle of Our Lord, you must rush into the Sichar of your daily life to bear witness to Christ's motivating philosophy of doing always the will of Him Who sent Him. . . . Under the guidance of our Most Holy Father, and your respective Bishops and parish priests, you will know the will of God and you will be quick to sense it and to act by it; and you will manifest God's will in your entire program of fulfilling your responsibilities to God, to your fellow man, and to yourselves as outlined for you in the deliberations of this convention; because that program is really your participation in the apostolate of the Hierarchy; and it is the means of enabling the Pope and Bishops to do the work given them by God—in other words, you are helping them to accomplish in their lives the work which is Christ's until the end of the world."

All the solemnity and beauty of the Church's ritual, all the devotion and love of God which manifests itself in the perfect ordering of the service, were present in this Pontifical Mass celebrated by Archbishop Connolly in the beautiful St. James' Cathedral. Their Excellencies, the Most Reverends Richard L. Cushing, John J. Mitty, and Urban J. Vehr, Archbishops of Boston, San Francisco, and Denver, and twelve other members of the hierarchy were in the sanctuary. Fourth Degree Knights of Columbus formed a guard of honor both at the Mass and the general public meeting in the Civic Auditorium. With a seating capacity of 6,000, the Civic Auditorium had only been filled three times before, but again at this convention a capacity crowd greeted the colorful procession of Archbishops, Bishops, officers and directors of the N.C.C.W. and speakers of the evening.

While there was at this convention the thrill of great numbers, the glamour of beautiful setting, the pleasure of meeting those from east and west, north and south, old friends and new, the strength of the convention was in the union of Catholic women in a

work for God which showed itself in the serious attention given each committee workshop and in the constant exchange of ideas and programs in small groups and large. And beneath it all—uniting and giving meaning to all effort—was the Sacrifice of the Mass. In the Pontifical Mass; in the daily Masses for the intention of the Holy Father, for the promotion of the lay apostolate, for the living and deceased members of N.C.C.W. affiliated groups; in the private Masses of bishops and priests; and in the women going out in the early morning before the work of the day—everywhere was the blessing of Almighty God sought and the grace to do His will in our work implored. As Archbishop Cushing, the episcopal chairman of the Lay Organizations Department, N.C.W.C., told the convention, "It is God's will that we be saints, but we become such only through the constant doing of the works of justice, charity, mercy and wisdom. It is God's will that we work out our salvation, perfecting ourselves by the works made possible by His grace and directed by His will."

"Wherefore, you have chosen well the theme of this great Congress: *God's Will, Our Work*. Let all your deliberations, plans and program for the months ahead make clear that you yourselves understand the theme you have proclaimed. If someone ask you: 'What is God's will for the world?' do not merely answer 'Peace!' Say rather: 'It is God's will that we do the things that are necessary in order to bring peace to pass. It is God's will that we study, reason, sacrifice, cooperate, in a word *work* so that peace may be assured.'

"If someone ask you: 'What is God's will for America?' do not glibly answer: 'Prosperity!' Say rather: 'It is God's will that we so struggle, strive, save and even sweat by intelligent *work* that we may certainly deserve and perhaps achieve national prosperity.'

"If someone ask you: 'What is God's will for our families?' do not easily answer 'Sanctity!' Say rather: 'It is God's will that the example of parents, the imitation of children, the lives of families take the form of deeds which are holy, *works* which are spiritual, so that homes may be blessed and families may be strong!'

"If someone ask you: 'What is God's will for me?' do not answer: 'Salvation!' Such answers leave out too much. Say rather: 'It is God's will that I *work* out my salvation by doing all those things which will render it certain and avoiding whatever *works* would render it impossible.'

"*God's Will, Our Work*.' See how bound up they are with one another, how remote is God's will without our works, how pointless would be our work without God's will."

Then to the inspiration and the moral guidance of the bishops and clergy were added the practical examples contributed by the women in their workshops that all might take back to their groups suggestions for program planning in the coming year. Two thousand

women participated. Officers and committee chairmen and workers from every level of council activity gave wholeheartedly of their knowledge and experience. Twenty workshops covered every phase of council interest from spiritual development to international relations. For, as Rt. Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C., pointed out in his penetrating analysis of broader N.C.C.W. objectives, under the title "Women and the Mind of the Church," the committee structure offers the perfect opportunity for learning and presenting to the world the teaching of the Church as applied to our daily life.

But this requires concentrated effort, sacrifice, dedication. "Winning the world for God is a staggering assignment," said the Most Rev. John J. Wright, Bishop of Worcester, in an address which aroused the enthusiastic response of the convention delegates. "Christians have a naive complacency about the extent to which they have advanced the Kingdom of God during the last two thousand years," he said.

"One billion 900 million out of the 2 billion 100 million human beings in the world have never had, or have lost, contact with organized Christianity," continued His Excellency. "There are probably 300 million Catholics in the world; perhaps 200 million others who are Christians in some fair sense. But that leaves at least one billion 800 million people who have no part of Christianity."

"The problem of winning the world for Christ is even more staggering. One billion 400 million have never in their lives heard of Him as their Redeemer, and all this despite the fact that 20 centuries ago He left strict orders with His followers to preach the gospel to every creature. These figures suggest how staggering is the task which confronts the Church. But it is complicated further. During the past century we have picked up a competitor, the first since the dawn of the Christian era to set out with a world objective, parallel to, but destructive of our aim."

"World Communism aspires to preach its gospel to every creature. The fanatical zeal of its apostles, the disciplined sacrifices of its followers, and the extraordinary accomplishments of its devastating work have had at least one good effect: they have given the lie to the idea of half-hearted Christians who think that Christ commanded the impossible when He told us to preach the gospel to every creature. While we have been content to keep the faith as a personal privilege, a family heritage, or a national blessing, believing it too arduous or futile to seek literally to carry the gospel to the end of the earth, Communists have done just that. They have preached the gospel of hatred to every creature with a passion which we were ashamed to give to the preaching of the Gospel of Love."

"The late Pope paid reluctant tribute to their discipline and zeal as contrasted with our complacent spiritual apathy when he said that these people have an ideal—false, even vicious. But they could not work

any harder for it even if it were true. They are captivated by it. When necessary they suffer for it. They make heroic renunciations. They count no sacrifice too small or great to advance it. That is their strength.

"We, on the other hand, with a higher ideal, gladly settle for minimum victories. If we were captivated to the extent of gladly suffering, risking our lives to realize the ideal of Christ, that victory would be ours easily."

Calling for intense personal rededication, Bishop Wright asked for an increase in local organizations on the parish and diocesan level, insisting that national coordination and international cooperation are impossible until strength is achieved in the local unit. He criticized the excessive caution of Catholics in joining in peace movements and world planning, accusing them of failure to follow the leadership of the Pope and promises of their own faith on the level of international organization. He asserted that Christ talked in terms which were both local and global and that world organization is a principal social corollary of the Church.

Business had a part in the convention also. The retiring National President, Mrs. Gerald B. Bennett, gave a report of her two-year term at the closing banquet. Mrs. Henry Mannix, vice-president general of the World Union of Catholic Women's Organizations, reported on the World Union and urged the intensified interest of Catholic women in world affairs. The

Treasurer, Miss Emma A. Von Hatten, the Secretary, Mrs. Andrew S. Pfeiffer, and the Executive Secretary, Miss Margaret Mealey, gave their reports. Finally came the anxiously awaited report of the Elections Committee showing the 14 new provincial directors elected and then at the banquet the presentation of the newly-elected national officers: President, Mrs. William Dalton; 1st Vice-President, Mrs. Michael C. Geraci; 2nd Vice-President, Mrs. Enrico Liberto; 3rd Vice-President, Mrs. George A. McCalpin; Treasurer, Mrs. Harold Brady; Secretary, Mrs. George P. Coyle; Member of the Executive Committee, Mrs. Aynaud F. Hebert.

Kathleen Norris, the well-known author, as guest speaker at the banquet on the subject "The Catholic Woman on the World Stage," drew upon her recollections of over fifty years in a delightfully reminiscent manner. She showed the changes that have come in the lives of women during the past half century. She appealed particularly to the older woman to give that little personal help to her younger neighbor that may mean the saving of a home and family as problems become a little too difficult for the young wife and mother to surmount. The ever-gracious host to the convention, Archbishop Connolly, spoke again of the pleasure of the Seattle Council in entertaining the national convention and the great value of such a meeting in the development of council work according to the Will of God. He brought the convention to a close with the promise that they in Seattle would pray the visitors safely home.

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N.C.C.W. Convention Glance at Current Questions

Do Good to All Men

EILEEN EGAN

FOR the past seven years, the women affiliated with the National Council of Catholic Women have been involved in a program of love and service to the people of a world torn apart and fragmented by war and the works of war. Through the agency of the Bishops for relief abroad, War Relief Services-N.C.W.C., the Catholic women of the United States have sent clothing, blankets and bedding, infants' wear, medicines and food, to areas of anguish and tension from Berlin to Hongkong, from Vienna to Pusan. Every month for the past seven years an average of 20,000 pounds of wearable clothing has arrived in the New York Warehouse of War Relief Services for reshipment to camps of the dispossessed, the hovels of the war-bombed, and the institutions of the orphaned and destitute.

In addition to this, the hands of the Vicar of Christ on Earth have been kept filled so that He will not have to refuse the desperate cries for help that come to him daily. All gifts to the Storeroom of His Holiness have been new garments and shoes. For the past four years, a large case of new garments has been delivered to these Storerooms of Charity every day—based on average figures. The value of the total gift to the Holy Father during the past year was over a quarter of a million dollars (\$269,000).

In a message of gratitude sent to the Catholic women on the occasion of this convention, His Holiness stated: "... much of the food and clothing we have been able to distribute to the deserving poor of Christ has been placed at our disposal by you." ... The Holy Father has given our work a new dignity, a new beauty and spirituality. He has called the women who participate in these war relief tasks, "Messengers and promoters of peace." What more wonderful and glorious name could we want to be called. ...

In a time when violence and destruction are the mark of our age, the Catholic women have been faithful to the cause of doing good to all men—not just members of the same nation, not just people whose culture is similar to our own, not just allies in a great war—but all men, of all areas in need, of all races and colors and religions, friend and enemy alike. ...

Says Saint Paul, "Therefore, *while we have time*, let us do good to all men..." Perhaps by doing good to all men, we are buying time from hatred and war, and purchasing the peace that Our Lord came to bring to men.

Foresight on Home Frontiers

ANGELA LUCAS

WHILE we are reviewing our responsibilities in relationship to our fellow-man in other lands, and to those who have been deprived of their homes and country by disinheritance, we must also give thought and consideration to our home frontiers. ...

We can realize that our best means of foresight on home frontiers can come only through a strong, well-organized Civil Defense. Modern Civil Defense can in no way be compared to that in previous emergencies; where once our only danger was from fire bombs and high explosives, now it is from atomic, biological and new chemical weapons. The wide oceans that used to protect us have given way to the global bomber, so that we face more kinds of attack today than ever before in history; our danger is so much greater, making the need for every responsible citizen to know the straight facts on why Civil Defense is needed, how it works and what part he or she must play to make it a success. Modern Civil Defense, then, may be defined as a way of saving lives and property on the home frontier. It is a way of protecting you, your family and others in case of war on the United States. It is a way of helping you to keep going and to keep production going, to keep working and to give our Armed Forces the things they need to defeat the enemy, in spite of atomic, biological or chemical attacks. In short, the whole

A resolution adopted by the N.C.C.W. convention, calling for the restoration of public decency, is carried on page 19 of this issue. The full text of the convention resolutions will be available from N.C.C.W. headquarters at 30¢ a copy.

Mimeographed copies of convention speeches are also available—25¢ each for morning and evening talks, 15¢ each for workshop talks.

idea of Civil Defense is to help you protect yourself, and to make the best use of your own special ability and skill in an emergency. ...

Civil Defense, then, will be our best program, not only as preparedness against a possible enemy attack, but also as a powerful argument for peace: peace achieved through strength and unity, which is what we really want and need.

Realizing that the spiritual resources of religion must be considered in relation to preparedness and peace, let us weave into all our efforts a spirit of prayer and a Christlike atmosphere that must guide all and provide stability, confidence and purpose for living.

With such an objective Catholic women cannot fail to do their part on the home frontiers.

The Guarantee of Good Government

GEORGE E. FLOOD

THE primary object of government is to provide each citizen the means and opportunity to live his life in such a way as to achieve his immortal destiny and the salvation of his soul. If we are a Christian nation—and the Supreme Court of the United States has declared that we are—then it is the positive duty of the state, as a *good government*, to enable us to achieve our *Christian* objectives in this life, in order that we may enjoy the immortal happiness which is our destiny in the life to come. ...

We as Catholics expect much of government. We ask not only that it promote the material welfare of the citizen, but we insist that it guarantee us the opportunity, as Catholics, to live, and to rear our children, in the morality of the Christian faith, without interference or discrimination by the state. If we ask so much of government, we then equally owe a high allegiance and duty to it. Respect for government, and honor to governmental authority, are virtues enjoined upon us by our faith: "Render unto Caesar that which is Caesar's." "Tribute to whom tribute is due." But we cannot sit idly by, and expect the benefits and fruits of good government to be showered down upon us, automatically, like manna from Heaven. We must earn them by our service as good, alert and diligent citizens. Eternal vigilance is still the price of our liberties.

Using International Organizations

Rt. Rev. Msgr. Frederick G. Hochwalt

World Affairs: Your Business

Article II

ON July 23, 1952, His Holiness, Pope Pius XII speaking to a study congress in Italy pointed out that international unification is making notable progress despite psychological obstacles that hinder the program. His Holiness said that for technical progress, economics, politics, the necessities of a common defense are pressing but seem able to attain their objective. His Holiness emphasized that for the Church and for Catholics there is thereby imposed a duty that requires our vigilant and grave attention. Catholics are extraordinarily capable of working together to create an atmosphere which is congenial to common international action and which can with their cooperation grow consistently and prosperously. Sound Catholic action can bring about an atmosphere of mutual understanding involving reciprocal respect and mutual sincerity and which recognizes the same rights in others which are demanded for oneself, a disposition of benevolence towards all people.

Catholics of the entire world should properly live always in this atmosphere, for as Father Considine pointed out "Christianity is not true Christianity unless it embraces all mankind—unless it is *world* Christianity." Catholics are educated from childhood to consider all men everywhere as creatures and images of God, redeemed by Christ and called to an eternal destiny. Catholics are taught to pray for and to love all men. There is no other group, then, which offers such favorable presuppositions in breadth and depth for international understanding. This great favor brought by the faith is fraught with responsibility, for it demands of Catholics that they must strive to overcome and conquer all national narrowness and to seek a true fraternal meeting between nation and nation.

How can this be done? In the complicated world of today, a world of multiple international relationships it is practically impossible for single individuals to relate themselves to each other in a Christian way unless they have the benefits of the machinery of international organizations. Men have tried many times in the past to fashion mechanisms which could successfully serve as the medium to unite one group of men to another, and all groups among themselves. There have been notable successes and even more conspicuous failures, but even in the great failures, such

as the League of Nations, there have been triumphant moments that have been shining rewards for the idealism of men.

The world is once again involved in a great experiment and this union of nations has obviously enough been called the "United Nations." It has been struggling along now since 1945 and its annual report for the last year admits that the organization has now reached a stage in its development where it can be judged on the basis of facts rather than sentiment. No responsible person has found that the United Nations organization is above criticism, but it must be admitted that the UN is regarded "almost universally" as the main long-run hope for peace.

In recent weeks editorial comment by the nation's papers has pointed out that it is fashionable in some quarters—even in high official places—to look upon the world organization as a necessary but not very effective instrument. Even those who are militantly in favor of the organization must realize that no blind reliance can be placed on it for, after all, the UN is nothing more than the sum total of its members who can make it what they will. Large numbers of people feel that greater emphasis is required to fashion the United Nations into a still more vital and forceful instrument for peace and security. These supporters are convinced that if the United Nations is allowed to wither and die the most substantial promise of peace in our time will wither and die along with it. They maintain that the organization should be encouraged in its program to secure international justice, freedom and peace, for these are likewise the basic objectives of American foreign policy.

Probably there is still more faith in the United Nations here in the United States than in other countries. Perhaps there never was too much faith abroad. Certainly President Truman has repeated often enough that the United Nations is basic in American foreign policy, and apparently the support pledged to it by the platforms of our major political parties is sincere.

During the past two years a mounting wave of criticism against the United Nations and its allied agencies has risen to the point where those who are hopeful of the outcomes that could derive from the UN have now become fearful that attacks may bring about the

early demise of the organization. All of the effort and money that has been expended would go for naught and the organization would in a sense be defeated by those who have done nothing to assist it to realize its goals. Who are these architects of despair who have set out to defeat the UN and to remove it from the international scene? For whatever reasons they may advance for their opposition they are apparently persons who would build walls around this country, and walls around their minds and hearts. The excuses offered for opposition to the UN range from fear of the loss of our national sovereignty, and a possible international and "unconstitutional" interpretation of our Bill of Rights superimposed from without, to the stark fear that the international organization is a captive of Communism.

One of the scapegoats of the anti-UN clique is UNESCO, the United Nations Educational, Scientific and Cultural Organization. In some areas it has been condemned without study and without thought. Some Catholic organizations have moved strongly against it by resolution and official action without sufficient research and certainly without due consideration of the consequences of such an action. It is quite possible that UNESCO may make mistakes, and may undertake programs disliked by many, but how foolish it is to condemn it in advance. When Catholics find elements in the UNESCO program which dissatisfy them, they can rightly take exception but why should they join in attacks based merely on hearsay or prejudicial attitudes?

UN and UNESCO have become targets in the school program in some sections of the nation. *America*, in a hard-hitting editorial, emphasizes that what is alarming about this attack on the UN and UNESCO is not the fact that a group of taxpayers have found fault with the way their children are being taught. It is the undisguised, narrow-minded nationalistic bigotry, and even sheer irrationalism of some of the criticism, the fact that some Catholics have been among the leaders and have mingled their Catholicism with their political claptrap, and have made school boards and other agencies captive to severe pressure. The editorial goes on to point out that some critics have demanded that the United States withdraw from the United Nations. This is their privilege; but people who "debate" the matter in terms of rabid nationalism and who draw inspiration from questionable groups can hardly be looked to by the American public for a fair appraisal of the UN and UNESCO. The editorial concludes by asking how can a Catholic be anything but an "internationalist." He can't be a *nationalist*. In conclusion *America* states that politicizing of religious and educational attitudes is as deplorable as the alleged excesses of the "one-worlders" and hardly benefits Catholics.

When it is charged that UNESCO is Communist-dominated, how do the isolationists explain the attitude which the three Soviet nations took against

UNESCO during the thirteenth session of the Economic and Social Council in Geneva? The vote on accepting the report of UNESCO, which meant its approval, was fifteen to three. Czechoslovakia, Poland and the USSR were the groups that voted against it. The delegate from the USSR attacked UNESCO for failing to support the Stockholm Peace Appeal, and the appeal of the Warsaw Congress. In view of these facts it should be evident that the American foes of UNESCO are playing, wittingly or unwittingly, the Kremlin game.

What about teaching international understanding in the school? To please the critics of international organizations must it be done only in the abstract, without reference to UN or UNESCO or must it be done realistically with a full explanation of the good as well as the weak points of these organizations? Experts in the construction of the Catholic school curriculum agree that a school would fail utterly of its Christian purpose were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God, and fail to make them aware of their duties to their fellowmen. The curriculum should make provision for preparation for healthy family life, for fruitful living in the neighborhood, the community, the economic group, and the nation, and for the development of an adequate understanding of international relationships. The child's conscience must be formed for the welfare of humanity everywhere.

In 1945 Monsignor George Johnson seemed to anticipate some of the prejudice and narrowness of our 1952 society when he said: "Attitudes and prejudices that are un-Christian and antisocial cause confusion and disorder in society, and everything possible should be done both in school and out to prevent their development. Hostility to others because of race, color, religion or economic status; the ambition for personal success at all costs; lack of fundamental loyalties; suspicion and distrust of other people and their motives—all of these make for disunity and work to the detriment of the common good. A school that would foster them is a menace to the commonwealth, as is a school that is oblivious to their presence and tolerates them."

Every educator and every parent ought to agree that the fostering of noble attitudes, of tolerance and understanding, of generosity, of kindness, of patience, of courtesy and trust towards all people, regardless of any consideration whatsoever, is a responsibility that is of the very essence of true education. The measure of the charity of Christ is limitless and we are bound in conscience to emulate it, and to love our neighbor as we love ourselves.

There are some practical problems related to teaching about international understanding that cannot be neglected. The scholar and the teacher, as well as the citizen, may find neutral and negativist characteristics and activities in some of the international organ-

izations designed to promote the goals of international accord and sympathy. But they ought not to forget, however, that these organizations with all of their shortcomings are making a considerable contribution to the material and intellectual progress of humanity. Moreover, the reservations we may have as Catholics—even though we be severely critical—will not prevent the historical development of these organizations. If we remain coldly aloof we risk finding ourselves confronted all too soon by organisms hostile to all religious tradition. That is why it is so necessary now to determine methods whereby the Catholic spirit may enter these organizations; it was never more imperative than it is now to study the ways in which these organizations are set up internally and the means by which they carry on their programs so that harmonious activities can be initiated that are acceptable from the Catholic point of view.

In line with this proposal let us look for a moment at UNESCO's contributions. Under the auspices of its secretariat, and with the encouragement of its General Conference, UNESCO committees have produced many seminar reports, scientific studies and monographs in the fields of education, science, social science, the fine arts and library and museum science. These make quite a formidable pile of manuscripts but it is possible that the studies themselves are of uneven quality. Just how good and how usable are these offerings? First of all, none of these committee or seminar products are necessarily the official view of UNESCO or of its member nations. No one is bound by them; they are research studies that are neither better nor worse than their content. Just how good they are is up to scholars everywhere to determine. For some reason, perhaps it is disinterest or merely laziness, Catholic scholars seem unwilling to study the publications or to venture an opinion. The writer has not seen a first-class review of a UNESCO document in any Catholic journal, national or international. Where, then, do the critics of UNESCO get their information; it would appear that the criticism of certain UNESCO studies has not been inspired by scholars, nor has it been proffered in a scholarly manner. No one advocates blind loyalty to UNESCO, but it should be made clear that the organization was not designed to sap our sovereignty or our good sense.

In Catholic circles there is a grave need to undertake the study and analysis of UNESCO publications. Religious communities, university and college teachers, seminars and graduate and undergraduate students are daily working in the very areas in which UNESCO documents appear. It would add little work to busy lives to give some attention to these UNESCO studies. Periodically, then, reports could be made available by review and comment; in this way, the Catholic world would be keeping a finger on the pulse of UNESCO and would be in a position to make a practical and positive contribution.

To those who are most deeply critical of the UN

THE N.C.W.C. Forum Committee, representative of the National Catholic Welfare Conference, presents its 1952-53 series of eight articles, month by month, under the general title, "World Affairs: Your Business." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

Reprints of these articles are available.

See box page 19 for prices

and its affiliated organizations one might address this query: What have you done to remedy shortcomings that appear to nullify the efforts of these organizations? What positive contributions have you made to conform the organizations to the requirements and the philosophy of Catholic life? The nihilist who has nothing to offer except destructive criticism is failing in his obligations. The children of the Church, in the words of the Holy Father, have the solemn duty of opposing purely negative tendencies. The active, interested and co-operative Christian can help to achieve a genuine Christian culture based on the faith which will everywhere find respect because of its proper relationship to the Christlike ideal of world citizenship.

DISCUSSION QUESTIONS

1. What responsibilities do Christians have towards international understanding and international peace?
2. Can the individual Christian act merely alone?
3. Whence the criticisms of the UN and UNESCO? Are all of these criticisms valid?
4. Have Christians any obligation towards the UNESCO program? How can they identify them?
5. How can UNESCO's publications be properly evaluated?

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Your Pamphlet Library

Henry P. Lefebure

THE late Dr. James J. Walsh was an annual visitor to most Catholic colleges two or three decades back for his lecture on "The Thirteenth the Greatest of Centuries." He used to mock the modern time-saving inventions with the question "What do people do with the time saved?" At my school at least he never received a reply. Whatever is done with it, there has, of course, been a great increase in leisure time. But whether it is taken up in pursuit of new recreations, entertainments and hobbies, or spent in buying, operating, servicing and paying for modern time-saving gadgets is hard to say. At any rate people still say they do not have time to read books and others say they can't afford them. Fortunately for them there is a good body of pamphlet literature available and this is much less demanding both as to time and cost.

A primary interest with readers of CATHOLIC ACTION would be subjects in the field of the lay apostolate. Basic to any layman's pamphlet library would be those concerned firstly with defining the apostolate itself and secondly with the program, organization and fields of activities. For purposes of this article, sets of representative pamphlets have been made up under each of the following headings and are available from the N.C.W.C. Publications Office at one dollar each, postage included: Catholic Action, International Peace, Industrial Relations, Christian Education of Youth, the N.C.C.W. Apostolate, Christian Democracy, Confraternity of Christian Doctrine, Encyclicals of Pope Pius XI, and the Encyclicals of Pope Pius XII.

Catholic Action Pamphlets

Pamphlets for an understanding of the lay apostolate itself are headed by a new publication by His Holiness, Pope Pius XII, *The Lay Apostolate Is Need Today*; two encyclicals of Pope Pius XI, *On Catholic Action* and *The Religious Situation in Mexico* (the latter is the most specific of all Papal documents on Catholic Action); Cardinal Pizzardo's *Conferences on Catholic Action*; the N.C.W.C. Administrative Board's directive on *Catholic Action and Catholic Activity*; and finally two recent publications prepared by N.C.W.C. staff members: *Catholic Men in Action* and *The Lay Apostolate Today*.

Principles governing international relations have been set forth by the Holy Father, the Bishops of the

United States, and units of the Catholic Association for International Peace. Leading this section is *The Cause of Peace*, address of Pope Pius XII on April 24, 1952 to the World Union of Catholic Women's Organizations; *Bishops' Statement on International Order*; *The Pope Speaks on Peace* (excerpts from recent statements); *International Ethics, Toward an Integrated World Policy, Timeless Rights in Modern Times and World Society*, all publications of the C.A.I.P.

Industrial Relations

Industrial relations and problems of cooperation between management and labor are just about at the top of the list to which the Catholic in the lay apostolate must give his attention. "What a proud vaunt it will be for the American people," the Holy Father says in *To the Church in the United States*, "if they untie the knotty and difficult social question." Recommended pamphlet publications here are *The Condition of Labor* and *Reconstructing the Social Order*, encyclicals of Pope Leo XIII and Pope Pius XI, *Bishops Program of Social Reconstruction* and *The Church and Social Order* by the Bishops of the U.S.; *Christian Doctrine of Property* by the late Msgr. John A. Ryan; *The Catholic and His Union* by Norman McKenna and *The Christian Way in Management* by Rev. John F. Cronin, S.S.

Christian Education of Youth, the title of an Encyclical by Pope Pius XI, is a subject all parents are especially interested in and there are many N.C.W.C. pamphlets to answer the wide demand. In addition to the Encyclical named above, there are: *No Wall Between God and the Child*, *Moral Values in American Education*, *The McCollum Case and Your Child*, *The Non-Sectarian Bus*, *Question of State Aid for Parochial Schools*, *Real Story on Federal Aid to Education*, *Day Care of Pre-School Children* and *The Activity Curriculum*.

The National Council of Catholic Women with its magnificent record of more than 7,000 affiliated societies representing more than 7,000,000 Catholic women offers an excellent group of pamphlets important to the lay woman active in this group. The selection made here includes appeals of the Holy Father, programming and organizational materials.

The final three groups are Christian Democracy, a high priority subject in these times and one well ex-

plored in N.C.W.C. pamphlets, Encyclicals of Pope Pius XI on such subjects as Communism, marriage, education and social order; and Encyclicals of Pope Pius XII on the Mystical Body of Christ, the liturgy, biblical studies, marriage, the dogma of the Assumption, and so on.

Best for Study Clubs

Just about the best thing available anywhere for study groups is the offer made on page 19 of this issue of CATHOLIC ACTION in which reprints of the current series on "World Affairs: Your Business" are made available. These articles deal with the dominant subject of our time and are written by people outstanding in their fields: Rev. Frederick McGuire, Catherine Schaefer, Right Rev. Msgr. Frederick G. Hochwalt, Rev. George Higgins, Rudolf Brunst and others. This offer makes available newly prepared material mailed monthly and up-to-date with current developments.

NEWMAN CONVENTION—Continued from page 3

the species of both bread and wine; to offer, with the Bishop, a Pontifical Mass with an Archbishop presiding, and two other Bishops in attendance provided the background for the constructive work performed by this dynamic segment of the Catholic student world.

Their thinking and speaking gained for them the spoken acclaim of M. Pierre Francois, Head of the Youth Secretariate, UNESCO, who was present as an observer. Dr. Grace Carlson, withdrawn vice presidential candidate of the Socialist Workers party and now returned to the Faith, presently House Mother at the Newman Foundation at the University of Minnesota, and Thomas G. J. Kersteins, lay leader of the Union of Catholic Students in the Netherlands,

were equally lavish in their admiration of the work which they had witnessed.

Highlight of the banquet was the presentation of the third annual Cardinal Newman Award to Marvin E. Coyle, former executive vice president of General Motors. The sad note was injected by the information that Bishop James E. Kearney of Rochester was making his last appearance as episcopal moderator of the Federation, a post he has held for the past twelve years.

Panel discussions, moderated by Newman Club Chaplains, considered such topics as industrial relations, Newman's Idea of a University, moral problems on the secular campus and organizational and functional techniques.

Dr. Vincent E. Smith of the University of Notre Dame discussed Science, Philosophy and Religion at the Communion Breakfast on Sunday morning.

The greatest problem the students took home to examine was that of the possibility of abandoning their present province boundary setup to conform with those boundaries which are Archdiocesan. Since this desired arrangement has at present literally hundreds of local problems, much thought and problem solving must be applied to the proposition.

The youthful shoulders of Andrew C. Putka, Western Reserve, as president; Fred Broemmer, California Polytechnic College, first vice president; E. Joan Embrey, Michigan State, second vice president; Ann Burkhaudsmeier, University of North Dakota, recording secretary; Gerald Curl, Illinois State Normal College, treasurer, have been put to the wheel of Christianizing the Student World, together with their counterparts in the National Federation of Catholic College Students. May the God Who fits the back to the burden be their assistance!

Calendar of Scheduled Catholic Meetings and Events

October, 1952

- 3-6—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Provinces of Portland and Seattle, at Great Falls, Mont.
- 9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Memphis, Tenn.
- 13-14—CONFRATERNITY OF CHRISTIAN DOCTRINE—priests' institute, Alexandria, La.
- 14-16—NATIONAL CATHOLIC CEMETERY CONFERENCE—annual meeting, Chicago, Ill. (changed from October 7-9)
- 15—SOLEMN CONSECRATION OF THE MOST REV. JOSEPH H. HODGES as Titular Bishop of Rusadus and Auxiliary Bishop of Richmond, in Richmond, Va.
- 17-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress at Boston, Mass.
- 17-21—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Saginaw, Michigan.
- 19-20—SUPREME COUNCIL OF THE WESTERN CATHOLIC UNION—42nd convention, Quincy, Ill.
- 19-26—NATIONAL CATHOLIC YOUTH WEEK
- 24-26—THIRD ORDER OF ST. FRANCIS—quinquennial congress, Milwaukee, Wis.
- 28-30—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of San Antonio, Corpus Christi, Texas.

November, 1952

- 7-9—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, New Orleans, La.
- 8-9—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—regional conference, Columbus, O.

April, 1953

- 21-24—CATHOLIC COMMITTEE OF THE SOUTH—biennial convention, Richmond, Va.

NATIONAL COUNCIL CATHOLIC MEN

Television—Film Information
Service — Radio — Headquarters Notes—In the Field

N.C.C.M. Television

N.C.C.M. will return to the NBC-TV religious feature, "Frontiers of Faith" on the Sundays of October with a series of telecasts dramatically portraying some of the Sacramentals. Due to the World Series which eliminates "Frontiers of Faith" Sunday, October 5, N.C.C.M. will present a film "Michael Has Company for Coffee" starring J. Carrol Naish of "Life with Luigi" fame in the event rain cancels the game. Check your local paper for time.

The Sacramental series will be from 1:30 to 2:00 p.m. on the other Sundays of October.

The inaugural program will feature an explanation of The Sign of the Cross, and will be followed by programs portraying, through modern, true-to-life stories, Holy Water, and Medals and Images.

Narrator for the series will be the Rev. Michael F. Mullen, C. M. of St. John's University, Brooklyn, New York. He will be assisted by members of the Catholic Actors Guild of New York in the presentation of scripts written by John Pinto, also of New York.

More than one million persons witnessed each of the four half-hour TV programs dealing with the Sacraments, on the program, "Frontiers of Faith," the NBC-TV network religious feature for August, produced by N.C.C.M.

Figures were disclosed following estimates compiled by American Research Bureau. The August programs dealt with Confirmation, Holy Orders, Extreme Unction and a concluding program "The Sacraments—A Way of Life."

The series has resulted in an avalanche of mail at N.C.C.M. headquarters. Thousands of requests were received for individual talks. Working scripts of the programs for other Catholic telecasters interested in reproducing the programs are available.

N.C.C.M. Film Information Service

Subscribers to the N.C.C.M. Film Information Service, and more are being added every day, will find a new feature in the monthly bulletin, "Close-Up" beginning with the October issue.

A series of twelve articles dealing with film programming and including information on selecting the right film, publicity, getting Catholic films on TV, seasonal and group program tips, and using films in the classroom and meetings has been prepared.

One article is planned for each issue of *Close-Up* for the year.

In addition to the film reviews, which in the October issue are "Monastery," "Christ The King," "Captains in His Army," and "The Catechist," another special feature has been added: special films will be suggested for each month of the year.

All this for the nominal fee of \$2.00 per year.

Radio

The Catholic Hour (NBC 2:00-2:30 p.m. Eastern Time—Sundays):

A special series of programs on "The Natural Law—A Return to God" will be presented on the Catholic Hour for the four Sundays of October, and will feature outstanding speakers known for their work in the field of the natural (moral) law. Oct. 5—"The Natural Law—a Reality;" Rev. Charles Hart of Catholic University; Oct. 12—"The Natural Law—and the Rights of Man;" Vernon Bourke, St. Louis University; Oct. 19—"The Natural Law—and Civil Law;" Harold McKinnon of San Francisco; Oct. 26—"The Natural Law—and Government;" (Speaker yet to be selected). Music will feature outstanding choirs from different cities.

The Christian in Action (ABC—11:30 a.m.-12:00 noon Eastern Time—Sundays): Rev. Leo J. Trese of Vista Maria School, Detroit, will speak on the subject "Good—and Happy." Weekly titles: Oct. 5—"I Only Want To Be Happy;" Oct. 12—"Of Course I'm No Saint;" Oct. 19—"You Can't Be Right All the Time;" Oct. 26—"I Wish I Could Do Something." Music will feature the Choral group from the Vista Maria School.

Faith in Our Time (MBS 12:45-1:00 p.m. Eastern Time): Thursdays—The Rev. Roland Maher, C.P., on "Mary—The Blessed Mother."

Tuesdays—Oct. 7—Dr. Frank Whalen, ass't superintendent of Schools, New York; Oct. 21, Thomas E. Murray of the Atomic Energy Commission, Washington, D. C.

Headquarters Notes

Martin Work, executive secretary, during the third week of September explained N.C.C.M. at Alaskan Air Force bases. In Seattle September 24, he addressed the convention of the National Council of Catholic Women on the subject, "Moulding a New Medium" (television).

In Springfield, Illinois, on October 19, he will speak

to a meeting of the newly organized D.C.C.M. On October 31 he will talk to the Discussion Group of St. Ignatius Loyola Church, New York City, on the N.C.C.M. and on the same subject, November 9 in Cincinnati, at the first convention of the newly established Archdiocesan Council of Catholic Men, where Francis I. Nally, N.C.C.M. president, will discuss "The Position of the Layman in the Modern World."

Former executive secretary of N.C.C.M., Edward J. O'Conner, died in Washington at the age of 71. He was a native of St. Louis, but had lived in Washington since 1918. He held the N.C.C.M. post from 1924 to 1925.

In The Field

THE St. Louis A.C.C.M. is doorbell pushing to get voters out for the elections. Affiliates were sent information about Catholic Bible Week and urged to commemorate it. St. Louis is still rooting out dirty literature.

The A.C.C.M. and the A.C.C.W. were given a joint task of working up a suitable observance for the feast of the Immaculate Heart of Mary August 22. Result: A crowd of more than 6,500 participated in the exercises either by attending Mass in the morning or by making the Holy Hour, at which Archbishop Ritter renewed the consecration of the people of the Archdiocese to the Immaculate Heart of Mary.

The new weekly radio program on Station KWK, "The Voice of Catholic Men" was launched with a talk by Archbishop Joseph E. Ritter on the Blessed Virgin. A regular weekly A.C.C.M. column is being carried by the *St. Louis Register*. . . . Eight hundred to a thousand delegates are expected to attend the Annual Convention in St. Louis on November 16.

Toledo Deanery Council is distributing films for the parish unit use: "Let George Do It," "Government Is Your Business," "Television Is What You Make It." . . . New feature planned for The Catholic Club is a "Mr. & Mrs." membership.

Detroit A.C.C.M. is again sponsoring daily broadcast of the Rosary through this month, over Station WLJB. The Grand Knights of various K.C. Councils are among those participating. Since 1948 the Radio Rosary Crusade has been a special feature during May and October.

Detroit continues with the Block Rosary. Neighbors meet once a week to say the Rosary together for world peace, the overthrow of atheism and communism, the conversion of Russia, renewed fervor among Catholics, and that there may be One Fold and One Shepherd. Detroit too, is circulating movies in an effort to get out the vote. The A.C.C.M. was represented at the Ballot Battalion of the No. 1 Kiwanis Club of Detroit. Still working hard on decent literature campaign, canvassing outlets in downtown area.

At the Cincinnati A.C.C.M.'s first convention, Nov. 9, referred to above, more than 200 parishes of the Archdiocese will be represented by delegates for the formal establishment of the Council. Sessions will be started by a Pontifical Mass by Archbishop Karl J. Alter. Officers for the ensuing two years will be elected. Details of a plan of action for the next two years, recommended by the Archbishop will be discussed.

The Kansas City, Missouri, Diocesan Council of Catholic Men, John Ratterman, executive secretary, reports that copies of the New Testament at the rate of about 50 copies per month are being given to men as they are sworn in at the local Navy recruiting office. Labor Day is observed annually with Mass by Bishop Edwin V. O'Hara. Holy Name men from all parishes recite the Mass with the Bishop. Constitution Day was observed with parade and special Mass and Communion breakfast at Marshall, Mo., under Knights of Columbus sponsorship.

The Directors of the D.C.C.M. held their quarterly meeting September 28 at which final plans were approved for annual membership drive meetings throughout the diocese during October. Sound movies of military life to spark the Council's Pre-Induction project were approved.

Albert J. Sattler, N.C.C.M.'s Veep, was re-elected president of the Catholic Central Verein at its national convention in August.

Yokohama (Japan) Council of Catholic Men raised funds for a combination church and Catholic center which have been dedicated in the down-town area.

More than 100,000 Catholic men from throughout Italy are expected to take part in celebrations in Rome on October 11 and 12 commemorating the 30th year of the founding of the Catholic Action for Men of Italy. On the program will be a solemn open air evening Mass; civic celebration in Stadio di Domiziano (Palatino) and a procession through principal streets of Rome, ending in St. Peter's Plaza, with the Holy Father addressing the group. A solemn inauguration of a new parish dedicated to Pope Leo I, and presented to the Holy Father as a memorial of the 30th Anniversary of the Catholic Men of Italy, are to climax the celebration. N.C.C.M. has sent greetings and hopes to have a representative present.

Two hundred persons in a tour group sponsored by the Young Men's Institute of San Francisco were among 415 saved when the liner Princess Kathleen recently ran aground near Juneau, Alaska.

Pax Romana sessions were held in Ottawa with two hundred delegates representing fifty countries.

K.C.'s have dedicated the seventh of their playgrounds in Rome for needy children. Blessed by Cardinal Spellman, the new playground was the Order's Holy Year gift to the Holy Father, and is named for him. It is located in one of the poorest slum areas of the city.

"Restoration of Public Decency"

Text of a resolution adopted by the N.C.W.C. National Convention

OFFENSES against decency are not only the cause of personal offense to women but give them serious concern for the welfare of their loved ones and their fellowmen. Not overlooking the praiseworthy exceptions, for which we are profoundly grateful, we are confronted on all sides, in newspapers, magazines, in every type of advertising media and displays, in all fields of entertainment, including radio and television, in beauty contests, and elsewhere, with constant affronts to public decency and good taste.

This can only result, and has already resulted, in the lowering of ideals of modesty and decorum, assaults on purity and chastity, the degradation of womanhood, evil consequences for the sanctity of married life, stimulation of unworthy thoughts and desires, morbid emphasis on sex, with consequent corrupting influence on youth—and especially on the youth in the Armed Forces—an increase of sex crimes among adolescents, whose moral stamina has been undermined by constant pictorial assault, scandal to the people of other countries, who obtain an entirely false impression of the American way of life, and the exploitation by communists of such pictures in their propaganda against the United States.

As individuals and organizations of Catholic women we here express our determination to put a stop to the irresponsible or deliberately evil flood that has had these alarming consequences. . . .

This Convention points out to advertisers, sponsors of contests, and all others concerned, that, whereas their purpose must be to gain the good will or the patronage of decent people—who form the great majority of the population—such methods of approach as appeal to the lower reaches of the human mind are objectionable. . . .

Producers, publishers and distributors have a real and definite obligation to the nation that has made possible the opportunities that are theirs. . . .

If they make financial advantage their main end, they are unworthy of this great nation. If they cannot see higher considerations in these critical times, then at least they should open their eyes to what is at stake: Life in the fullness of moral integrity and responsible freedom, or slavery under a despotic state which forces all men and all media to serve its ends.

N.C.W.C. News Service Adds Another Feature—Radio-TV Newscast

The newest service to its subscribers supplied by the N.C.W.C. News Service is a Radio-TV Newscast issued for the first time the week of September 22.

The newscast is a professionally prepared script for television and radio broadcasting which makes available the highlights of the news gathered through the world-wide facilities of the N.C.W.C. News Service. It is tailored to the requirements of a 15-minute program and is readily adaptable to the inclusion of local items and announcements by the individual broadcaster.

The newscast should be of great assistance to Catholic programs now on the air, and to help in the preparation of Catholic television and radio broadcasts just being planned.

Spiritual Direction of Children—Theme of American Education Week Program

This year's program leaflet put out by the N.C.W.C. Education Department for use by Catholic schools in the celebration of American Education Week calls for the careful examination of "the spiritual direction we are giving our children." The program is based on the recent statement of the Bishops of the United States on "The Child: Citizen of Two Worlds" in which attention is called to the fact that freedom "derives from the spiritual nature of man and can flourish only when the things of the spirit are held in reverence."

The leaflet urges that the counsel of the Bishops in this 1950 statement be considered during American Education Week—November 9-15. It further warns that "unless we examine carefully the spiritual direction we are giving to our children to prepare them to fulfill their future moral responsibilities to God and to their fellowman, our future is lost."

Pamphlet Published on "The Apostolate of the Printed Word"

A new pamphlet by Eugene P. Willing, librarian, The Catholic University of America, has just been published by N.C.W.C. on the subject, *The Apostolate of the Printed Word*. Under this heading, Mr. Willing discusses in Part I: Catholic newspapers, periodicals and pamphlets; in Part II: book selection, parish and public libraries and the Catholic Information Center; and in Part III: the family library, subscription books, and books as gifts. A list of references is appended. Printed originally as a series of articles in CATHOLIC ACTION, the pamphlet is now available at twenty-five cents per copy from the N.C.W.C. Publications Office.

Assistance to Defense Workers And their Families

National Catholic Community Service in its activity as an agency of the United Community Defense Services assists local communities in the promotion of the spiritual, recreational, and social welfare of workers and their families in defense areas.

NCCS now has civilian centers operating in Youngstown, Ohio, San Diego, Calif., and in Aiken, S. C. near the H-bomb plant.

Immunization clinics, mobile libraries, summer religious schools, musical programs, bus transportation for school children, absentee voting information, recreational group activities, lectures, forums, classes in English and Civics, and information on housing facilities are just a few of the many services coordinated by NCCS—UCDS in its aid to defense workers and their families.

A REMINDER

that CATHOLIC ACTION's 1952-53 Forum Series of articles began in the September issue and reprints are now available, month by month. They may be had in lots of 100 or more at five cents a copy, plus postage; and in quantities less than 100 at eight cents a copy. There are 8 articles in the series, titled this year—

"World Affairs: Your Business."

WE greatly value the supernatural and, at the same time, natural character of the "Pax Christi" movement. A supernaturalism that withdraws itself from economic and political needs and duties as if they did not concern the Christian and Catholic is something unhealthy, something alien to the thinking of the Church, and this is particularly true when supernaturalism shuns religion. "Pax Christi" does not assume this one-sided attitude. On the contrary, We believe We may say that it moves from the center of social and political needs.

... When western men and culture were exclusively Catholic, when the Pope was generally recognized as the conciliator and mediator of differences between nations, the Church was able to act with greater effect, although even then she did not always succeed. Today, on the other hand, religious opinions are too often confused and divided, and public life has become secularized to a large extent. . . .

In any case, if today's politicians are conscious of their responsibility, if statesmen work for the unification of Europe, for peace in Europe and peace throughout the world, the Church, indeed, does not remain indifferent to their efforts. Rather, she upholds them with all the might of her sacrifices and prayers. For this reason you are quite right in regarding this point as the first of your aims which is to pray for peace and the mutual understanding of nations. . . .

Injustice, violence and cruelty may be condemned without reserve, even when one's own fellow-countrymen are guilty. First and foremost, however, one must remember that, be it a question of one's own country or not, the present generation must never be

Cooperation between Nations

Discussed by Holy Father

The following excerpts are from the English translation of the French language address given by His Holiness Pope Pius XII, on September 20, to members of the Pax Christi movement, whom he received in audience following their congress at Assisi.

blamed for misdeeds committed in the past. You have seen and experienced every day that nations as such cannot own up to assuming responsibility for the turn of history or the fearful state of things at the present moment. That peoples must bear their collective lot there is no doubt, but where responsibility is concerned, the structure of the modern state machine, the almost inseparable interlocking of economical and political relations, do not allow the simple individual to intervene effectively in political decisions. At the most, he can influence the general orientation by his free vote, but again only to a limited degree.

We have often insisted that responsibility be attributed, as far as possible, to those who are guilty, but that they must be justly and clearly distinguished from the people as a whole. . . .

The guarantee of the future demands:—

Justice which applies an equal standard to both sides. That which a nation or a state demands for itself with an elementary sense of right, that which it would never renounce, must be conceded without conditions to the other nation and to the other state. . . .

Mutual esteem in a double sense: not scorning a nation because, for example, it appears less gifted than one's own. Such scorn would denote a narrow

mental outlook. The comparison of national aptitudes must embrace the broadest fields. The attempt to make such a comparison requires deep knowledge and long experience. Furthermore, it is necessary to respect the right of each people to carry on its own activities. This right cannot be artificially restricted or strangled by restraining laws.

Trust: One trusts one's own countrymen as long as they have not shown themselves positively unworthy. . . . Exactly the same attitude must be shown toward the brethren of other nations. Here, too, there cannot be two weights and two measures. . . .

A Sense of Unity: It is here, as We have already said, that Catholic forces reach the maximum of their effectiveness. . . .

On the question of the "Cold War," too, the thinking of the Catholic and of the Church is realistic. The Church believes in peace and never tires of reminding responsible statesmen and politicians that even the present-day political and economic complications can be amicably resolved through the good will of all interested parties. On the other hand, the Church must take into account dark powers which have always been at work in the course of history. This is also the reason why she distrusts all pacifistic propaganda that abuses the word "peace" to mask hidden aims. . . .

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

—from the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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